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THE GOLDEN CENSER

BEING A SELECTION FROM THE

PRAYERS OF THE SAINTS

A.D. 69—1890

WITH NOTES AND INDICES

BY

MRS. EDWARD LIDDELL

"O blest communion! fellowship Divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine"

LONDON

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PREFACE

THIS little volume has been compiled with a double purpose. It is hoped, that however imperfectly the work has been carried out, it may have its share of literary and historic interest, as being at least representative of the highest aspirations of the noblest minds, during a period of nearly eighteen hundred years. But it is also desired that these prayers of the Saints, the vast majority of whom have already passed into the unseen,¹ should be placed in a collected form, suitable for daily use, in the hands of those who still in the battle of life, believe with good Bishop

¹ There are but two exceptions.

Ken, that "Prayer is the armoury where all our strength and weapons are stored."

It will readily be seen that the second, and as it would indeed seem, the higher intention, need not preclude the recognition of the first. No language can be too lofty, no form too perfect, for the use of him who believes that he is about to approach the Most High: and we shall surely not pray less worthily because we find in the words of a St. Augustine, the same hopes and longings, that we with our stammering speech desire to lay before the great Father of us all.

Rather should the prayerful vista of the years confirm our faith in prayer, and rouse us to desire that our own age also be

"Bound with gold chains about the feet of God."

"What indeed can be less rational," asks

one of our greatest living writers, "than to say that God is always with us, yet we must never speak to Him? How, then, are we to spend the silent years with Him?"

The prayers of the Saints would seem to be the answer. The years have not been silent.

C. C. L.

EXPLANATORY NOTE.

1. From this selection, Collects, except so far as they are interwoven with private prayers, have been excluded. The Book of Common Prayer, and such manuals as the "Ancient Collects" of Canon Bright, have given us these once for all.

2. As there are also countless Manuals on the subject of Holy Communion, prayers bearing exclusively on this highest act of worship have been omitted here.

3. Whenever it has been possible, prayers in prose have been chosen, for the reason that those in metre more properly find their place in collections of hymns. But when a religious mind has transmitted to us its communings with God only in the language of poesy, the compiler has reserved the right to admit them. The prayers of Michael Angelo, of Robert Herrick, and of Robert and Elizabeth Barrett Browning are instances of this, and it is hoped that they may be their own best apology.

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have so courteously given permission to make use of extracts. Amongst the latter may be mentioned, Messrs. Murray, in the matter of Dr. Arnold's prayers from the "Life" by Dean Stanley; Messrs. Smith and Elder, for Mr. Robert Browning; Messrs. Macmillan, for the prayers of St. Francis of Assisi, as translated by Mrs. Oliphant; Messrs. Longmans, for those of Lacordaire, by Mrs. Sidney Lear; the Religious Tract Society, for Dr. Wright's version of the Breastplate of St. Patrick; Messrs. Parker and Miss Rossetti, for the prayers from the "Annus Domini;" the same publishers for the use of Dr. Newman's translations from Bishop Andrewes; Messrs. David Bryce of Glasgow and Mr. Shorthouse for the translation from Molinos; and Messrs. Sampson Low and Marston for extracts from the Life of Madame Guyon.

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Speak to Him, thou, for He hears,
And spirit with spirit can meet.

TENNYSON, *The Higher Pantheism*.

Il n'y a qu'une chose nécessaire : posséder Dieu.—
AMIEL, *Journal Intime*.

St. Polycarp.

I.

PRAISE.

I PRAISE Thee for all things, I bless Thee, I glorify Thee, through the Eternal High-Priest, Jesus Christ, Thy well-beloved Son; through whom, to Thee with Him in the Holy Spirit, be glory both now and for ever.¹ Amen.

¹ The Notes at the end will be found to correspond to the numbers of the Prayers.

St. Augustine.

II.

CONFESSION.

I HAVE sinned, and Thou hast suffered ; I have offended, and still Thou bearest with me. If I repent, Thou sparest ; if I return, Thou receivest me with open arms : nay, even while I delay, Thou waitest patiently for my coming back to Thee.

Thou callest me to Thee when I go astray ; Thou invitest me when I am deaf to Thy gracious calls. Thou stayest till I shake off my wicked sloth, and when Thy prodigal child at last bethinks himself, Thou meetest and embracest him most gladly.

Thou instructest my ignorance, comfortest my sorrows, keepest me from falling, raisest me up when I am fallen, givest me when I ask, art found when I seek Thee, and openest the door when I knock.

III.

PRAISE.

GREAT art Thou, O Lord, and greatly to be praised ; great is Thy power, and Thy wisdom infinite. And Thee would man praise ; man, but a particle of Thy creation. Thou awakest us to delight in Thy praise ; for Thou madest us for Thyself, and our heart is restless, until it resteth in Thee.

IV.

FOR THE GIFT OF LOVE.

WHAT art Thou to me ? In Thy pity, teach me to utter it. Or what am I to Thee, that Thou demandest my love, and, if I give it not, art wrath with me, and threatenest me with grievous woes ?

Is it then a slight woe to love Thee not ? Oh ! for Thy mercies' sake, tell me, O Lord my God, what Thou art unto me. Say unto my

soul, I am thy Salvation. So speak that I may hear.

Behold, Lord, my heart is before Thee ; open Thou the ears thereof, and say unto my soul, I am thy Salvation.

After this voice, let me haste and take hold on Thee. Hide not Thy face from me. Let me die—lest I die—only let me see Thy face.

V.

The same.

GIVE Thyself unto me, O my God, restore Thyself unto me : behold I love, and if it be too little, I would love more strongly.

I cannot measure so as to know how much love there yet lacketh to me, ere my life may run into Thy embracements, nor turn away until it be hidden in the hidden place of Thy Presence.

This only I know, that woe is me except in Thee : not only without but within myself also ; and all abundance which is not my God, is emptiness to me.

VI.

A DEDICATION OF HIMSELF TO GOD.

O LORD my God, give ear unto my prayer, and let Thy mercy hearken unto my desire ; because it is anxious not for myself alone, but would serve brotherly charity ; and Thou seest my heart, that it is so.

I would sacrifice to Thee the service of my thought and tongue ; do Thou give me what I may offer Thee. For I am poor and needy, Thou rich to all that call upon Thee ; who, inaccessible to care, carest for us.

Circumcise from all rashness and all lying both my inward and outward lips ; let Thy Scriptures be my pure delights ; let me not be deceived in them, nor deceive out of them.

Lord, hearken and pity, O Lord my God, Light of the blind, and Strength of the weak, yea, also Light of those that see, and Strength of the strong ; hearken unto my soul, and hear it crying out of the depths. For if Thine ears

be not with us in the depths also, whither shall we go? whither cry?

The day is Thine, and the night is Thine;
at Thy beck, the moments flee away.

VII.

FOR LIGHT.

HEAL mine eyes, that I may share the joy of
Thy Light.

VIII.

FOR THE INDWELLING OF GOD.

NARROW is the mansion of my soul; enlarge
Thou it, that Thou mayest enter in. It is
ruinous; repair Thou it. It has that within
it which must offend Thine eyes; I confess
and know it.

But who shall cleanse it? or to whom should

I cry, save Thee? Lord, cleanse me from my secret faults, and spare Thy servant from the power of the enemy.

IX.

FOR CONFORMITY TO THE WILL OF GOD.

GIVE what Thou enjoimest; and enjoin what Thou wilt.

St. Patrick, Apostle of Ireland.

X.

A COMMENDATION.

I BIND myself to-day,
To a strong power, an invocation of the Trinity,
I believe in a Threeness with confession of a
Oneness, in the Creator of Judgment.

I bind myself to-day
To the power of the birth of Christ, with His
baptism,
To the power of the crucifixion with His burial,
To the power of His resurrection, with His
ascension,
To the power of His coming to the judgment
of Doom.

I bind myself to-day,
To the power of God to guide me,
To the might of God to uphold me,
The wisdom of God to teach me,
The eye of God to watch over me,
The ear of God to hear me,
The word of God to speak for me,
The hand of God to protect me,
The way of God to lie before me,
The shield of God to shelter me,
The host of God to defend me . . .

Christ protect me to-day. . . .

Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me,
Christ at my right, Christ at my left,
Christ in breadth, Christ in length,
Christ in height.

Christ in the heart of every man who thinks of
me,
Christ in the mouth of every man who speaks
to me,

Christ in the eye of every man that sees me,
Christ in the ear of every man that hears me.

I bind myself to-day,
To a strong power, an invocation of the Trinity,
I believe in a Threeness with confession of a
Oneness in the Creator of Judgment.

Salvation is the Lord's,
Salvation is the Lord's,
Salvation is Christ's,
Let thy salvation, O Lord, be ever with us.

*

St. Francis of Assisi.

XI.

FOR THE GIFT OF LOVE.

MY God and my all, who art Thou sweetest Lord, my God? And who am I, a poor worm Thy servant?

Holiest Lord, I would love Thee. Sweetest Lord, I would love Thee. Lord my God, I give to Thee all my heart and body, and vehemently desire if I might know how to do more for Thy Love.

XII.

IN SUFFERING.

I THANK Thee, O Lord my God, for these my sufferings, and I beseech thee to increase them an hundredfold; for this shall be most

acceptable to me that Thou spare not to afflict me, for the fulfilment of Thy Holy will is to me an overflowing consolation.

XIII.

The same.

O MY Lord, worthy am I of this, and of far worse. O my Lord Jesus Christ, who hast shown Thy mercy on us sinners in divers pains and torments of the body, grant grace and strength to me, Thy lamb, that through no weakness, or torment, or pain, I may fall from Thee.

St. Thomas à Kempis.

XIV.

PRAISE.

I BLESS Thee, O Heavenly Father, Father of my Lord Jesus Christ, for that Thou hast vouchsafed to remember me, a poor creature.

O Father of mercies and God of all comfort, thanks be unto Thee, who sometimes with Thy comfort refreshest me, unworthy as I am of all comfort.

I will alway bless and glorify Thee, with Thy only-begotten Son, and the Holy Ghost, the Comforter, for ever and ever.

Ah, Lord God, Thou holy Love of my soul, when Thou comest into my heart, all that is within me shall rejoice.

Thou art my Glory and the exultation of my

heart. Thou art my Hope and Refuge in the day of my trouble. But because I am as yet weak in love, and imperfect in virtue, I have need to be strengthened and comforted by Thee ; visit me therefore often, and instruct me with all holy discipline.

XV.

FOR THE GIFT OF LOVE.

LET me be possessed by love, mounting above myself, through excessive fervour and admiration.

Let me sing the song of Love, let me follow Thee, my Beloved, on high ; let my soul spend itself in Thy praise, rejoicing through love.

Let me love Thee more than myself, nor love myself but for Thee : and in Thee all that truly love Thee, as the law of Love commandeth, shining out of Thyself.

XVI.

FOR HOLINESS.

I SPEAK to Thee, who knowest all things, to whom all my inward thoughts are open, and who alone canst perfectly comfort and help me.

Thou knowest what good things I stand most in need of, and how poor I am in all virtue.

Behold I stand before Thee poor and naked, calling for grace, and imploring mercy. Refresh Thy hungry suppliant, inflame my coldness with the fire of Thy love, enlighten my blindness with the brightness of Thy presence.

Do Thou for me turn all earthly things into bitterness, all things grievous and contrary into patience . . .

Lift up my heart to Thee in Heaven, and send me not away to wander over the earth.

Be Thou alone sweet unto me, from henceforth for evermore ; for Thou alone art my meat and drink, my love and my joy, my sweetness, and all my good.

XVII.

OF DEPENDENCE UPON GOD.

IN Thee . . . O Lord God, I place my whole hope and refuge ; in Thee I rest all my tribulation and anguish ; for I find all to be weak and inconstant whatsoever I behold out of Thee. . . .

Thou . . . art the Fountain of all that is good, the Height of life, the Depth of all that can be spoken ; and to hope in Thee above all things is the strongest comfort of Thy servants. To Thee, therefore, do I lift up mine eyes ; in Thee my God, the Father of mercies, do I put my trust.

Bless and sanctify my soul with Thy heavenly blessings, that it may become Thy holy habitation, and the seat of Thine eternal glory ; and let nothing be found in this temple of Thy Divinity, which shall offend the eyes of Thy majesty.

Protect and keep the soul of me the meanest of Thy servants, amidst so many dangers of this corruptible life, and by Thy grace accompanying me, direct it along the way of peace to its home of everlasting brightness. Amen.

XVIII.

IN DEPRESSION.

I AM poor and in troubles from my youth ; and my soul is sorrowful sometimes even unto tears ; sometimes also my spirit is of itself disquieted, by reason of impending sufferings.

I long after the joy of peace, the peace of Thy children I earnestly crave, who are fed by Thee in the light of Thy comfort.

If Thou give peace, if Thou pour into me holy joy, the soul of Thy servant shall be full of melody, and shall become devout in Thy praise.

But if Thou withdraw Thyself (as too many times Thou dost), he will not be able to run the way of Thy commandments ; but rather he will bow his knees, and smite his heart, because it is not now with him as it was in times past, when Thy candle shined upon his head, and under the shadow of Thy wings he was protected from the temptations which assaulted him.

XIX.

IN SUFFERING.

O RIGHTEOUS Father, and ever to be praised, the hour is come that Thy servant is to be proved.

O beloved Father, meet and right it is that in this hour Thy servant should suffer something for Thy sake.

O Father, ever more to be honoured, the hour is come which from all eternity Thou didst foreknow should come; that for a short time Thy servant should outwardly be oppressed, but inwardly should ever live with Thee.

[The hour is come] that he should be for a little while held cheap, and humbled, and in the sight of men should fail, and be wasted with sufferings and languors; that he may rise again with Thee in the morning dawn of the new light, and be glorified in heaven.

There is none else under heaven who can comfort me, but Thou only, O Lord my God,

the Heavenly Physician of souls, Who strikest and healest, Who bringest down to hell and bringest back again. Thy discipline over me, and Thy very rod itself shall instruct me.

Behold, O beloved Father, I am in Thy hands, I bow myself under the rod of Thy correction.

Michael Angelo Buonarroti.

XX.

FOR DETACHMENT FROM THE WORLD.

THE fables of the world have filched away
The time I had for thinking upon God ;
His grace lies buried 'neath oblivion's sod,
Whence springs an evil crop of sins alway.
What makes another wise leads me astray,
Slow to discern the bad path I have trod :
Hope fades ; but still desire ascends that God
May free me from self-love, my sure decay.

Shorten half-way my road to heaven from earth !
Dear Lord, I cannot even half way rise,
Unless Thou help me on this pilgrimage.
Teach me to hate the world, so little worth,
And all the lovely things I clasp and prize ;
That endless life, ere death, may be my wage.

XXI.

IN DEPRESSION.

BURDENED with years, and full of sinfulness,
With evil custom grown inveterate,
Both deaths I dread that close before me wait,
Yet feed my heart on poisonous thoughts no
less.

No strength I find in my own feebleness
To change or life or love or use or fate,
Unless Thy heavenly guidance come, though
late,
Which only helps and stays our nothingness.

'Tis not enough, dear Lord, to make me yearn
For that celestial home, where yet my soul
May be new-made, and not, as erst, of
nought :

Nay, ere Thou strip her mortal vestment, turn
My steps towards the steep ascent, that whole
And pure before Thy face she may be
brought.

Thomas Cranmer, Archbishop of
Canterbury.

XXII.

CONFESSION.

O FATHER of heaven, O Son of God, Redeemer of the world, O Holy Ghost, three Persons and one God, have mercy upon me. . . . I have offended both against heaven and earth, more than my tongue can express.

Whither then may I go, or whither shall I flee? To heaven I may be ashamed to lift up mine eyes, and in earth I find no place of refuge or succour.

To Thee, therefore, O Lord, do I run; to Thee do I humble myself, saying, O Lord my God, my sins be great, but yet have mercy upon me, for Thy great mercy. The great mystery that God became man, was not wrought for

little or few offences. Thou didst not give Thy Son, O heavenly Father, unto death for small sins only, but for all the greatest sins of the world, so that the sinner returns to Thee with his whole heart, as I do here, at this present.

Wherefore have mercy on me, O God, whose property is always to have mercy ; have mercy on me, O Lord, for Thy great mercy. I crave nothing for mine own merits, but for Thy Name's sake, that it may be hallowed thereby, and for Thy dear Son Jesus Christ's sake.

Laurence Scupoli,

MY God, be mindful of Thy promises and hear my prayer.

XXIII.**PRAISE.**

O DIVINE Essence, to be desired above all things, how do I rejoice that Thou alone art the Infinite Principle of every created being.

O Thou first Mover of all that moveth, Thou art Thyself immoveable, how do I rejoice in Thy firmness and durability !

O most rich Treasure—house of all virtues, how greatly do I rejoice that from Thee, and through Thee alone flows all goodness ; and that all in comparison with Thy Divine Perfection is as nothing !

How great is my inward joy, Supreme Lord of all, that without Thee I can do nothing, and that Thou art indeed the first and chiefest Worker of all things.

Rejoice, O my soul, that as there is no true contentment but in thy God, so in Him alone mayest thou in all things delight thyself!

XXIV.

CONFESSION.

THOU seest, O my only Good, how easily I offend Thee, and how great power this passion has over me, and that of myself I am not able to free myself. This fight, then, is chiefly Thine, and from Thee alone do I hope for victory, though I too must needs fight.

.

Thou hast indeed reason, O my Lord, to condemn me in my sins, but I have greater reason to hope that in Thy mercy Thou wilt pardon me. Save, therefore, I beseech Thee, this Thy miserable creature, condemned indeed

by his own sinfulness, but redeemed with the price of Thy blood.

I commit myself wholly into Thy hands, O my Redeemer, that Thou mayest save me to Thy glory, trusting in Thy boundless mercy. Do with me whatsoever pleaseth Thee, for Thou art my only Lord ; yea, if Thou slay me, yet will I trust in Thee.

XXV.

OF DEPENDENCE UPON GOD.

BEHOLD, Lord, the creature of Thy bounty, the work of Thy hands, redeemed with Thy blood. Behold Thine enemy who strives to rob Thee of it, and to devour it. To Thee, my Lord, do I fly ; in Thee alone do I trust, who art all-powerful and good, and seest my weakness, and my proneness without Thy help, to become a willing captive. Help me, then, my Hope, and the Strength of my soul !

XXVI.

A DEDICATION OF SELF TO GOD.

TO Thee, my God, I dedicate the life that yet remaineth to me. Who knows what yet remaineth?

XXVII.

IN SUFFERING.

WHEN, my God, shall this heart of mine be armed with the shield of patience?

When shall I, to please my Lord, bear every trouble with a quiet mind?

Oh, most dear sufferings, which liken me unto my Lord Jesus, crucified for me!

Sole Life of my soul! shall I ever for Thy glory, live contented amidst a thousand agonies?

Happy shall I be, if in the midst of the fire of tribulation I burn with desire to endure greater things!

Lancelot Andrewes, Bishop of
Winchester.

XXVIII.

OF DEPENDENCE UPON GOD.

(b) O GOD, my heart is ready ;
So saith the Psalmist :
But I fear, Lord, lest mine should not be ready.
I would that it were : I grieve, if it be not.
Lord, prepare it : assist my disposal, and supply
my preparation of it.
I will put my sins before my sight ;
That they may not be put before Thine.

XXIX.

CONFESSION.

(b) HAVE mercy on me a sinner, the greatest of
sinners, and for that very reason needing the

greatest mercy. And Thy mercy is the greatest: it reacheth to the heaven above, it freeth from the lowest hell: it is marvellous.

Magnify Thy mercy to me; if Thou seekest to glorify it infinitely, extend it to me; at no time, in no place hath it been, will it be, more glorious in the pardon of a sinner.

If Thou willest, Lord, that I should leave Thee, give me another Thyself: else I will not give Thee up. Let the Spirit of Truth lead me into Truth.

XXX.

The same.

(b) DEEP calleth unto deep,
The deep of our misery
Unto the deep of Thy compassion;
Where sin hath abounded,
There let grace much more abound;
Overcome our evil of Thy good;
Let mercy rejoice against judgment.

XXXI.

The same.

(b) I AM Thine ; save me.

Behold, O Lord, I am Thy servant ;

I am Thy servant, and the son of Thine hand-
maid ;

An unprofitable servant, yet a servant ;

A lost son, yet a son ;

We are all Thy people.

Carest Thou not that we perish ? Yea, Thou
carest.

XXXII.

A COMMENDATION.

(a) I COMMEND to Thee, O Lord,

My soul and my body,

My mind and my thoughts,

My prayers and my vows,

My senses and my limbs,

My words and my works,

My life and my death ;
I commend to Thee, Lord,
My impulses and my startings,
My intentions and my attempts,
My going out and my coming in,
My sitting down and my rising up.

XXXIII.

OF DEPENDENCE UPON GOD.

(a) I BELIEVE

That Thou hast created me ;
Despise not the work of Thine own hands ;—
That Thou madest me after Thine image and
likeness ;
Suffer not Thy likeness to be blotted out ;—
That Thou hast redeemed me in Thy blood ;
Suffer not the cost of that redemption to perish ;
That Thou hast called me Christian after Thy
Name,
Disdain not Thine own title ;
That Thou hast hallowed me in regeneration ;
Destroy not Thy holy work.

My soul hath longed for Thy salvation,
And I have a good hope, because of Thy Word.

XXXIV.

AN INTERCESSION.

(a) PEACE be to my house,
The Son of peace upon all in it.

Thou who wouldest that our righteousness exceed the righteousness of sinners, grant me, Lord, to love those who love me; my own friend, and my father's friend, and my friend's children, never to forsake.

Thou who wouldest that we overcome evil with good, and pray for those who persecute us, have pity on mine enemies, Lord, as on myself; and lead them together with me, to Thy heavenly kingdom.

Thou who grantest the prayers of Thy servants one for another, remember, Lord, for good, and pity all those who remember me in their prayers, or whom I have promised to remember in mine.

Thou who acceptest diligence in every good work, remember, Lord, as if they prayed to Thee, those who for any good reason give not time to prayer.

Arise, and have mercy on those who are in the last necessity, for it is time that Thou hadst mercy upon them, yea, the time is come.

Have mercy on them, O Lord, as on me also, when in extremities.

XXXV.

FOR THE HOUR OF DEATH.

(a) DAY is fled and gone,
Life, too, is going,
This lifeless life.
Night cometh,
And cometh death,
The deathless death.
Near as is the end of day,
So, too, the end of life :
We then, also remembering it,
Beseech of Thee,

For the close of our life,
That Thou wouldest direct it in peace,
Christian, acceptable,
Sinless, shameless,
And, if it please Thee, painless,
Lord, O Lord,
Gathering us together
Under the feet of Thine elect
When Thou wilt, and as Thou wilt,
Only without shame and sins.

XXXVI.

A COMMENDATION.

(For the evening hour.)

(a) To my weariness, O Lord,
Vouchsafe Thou rest,
To my exhaustion
Renew Thou strength.
Lighten mine eyes that I sleep not in death.
Deliver me from the terror by night,
The pestilence that walketh in darkness.
Supply me with healthy sleep,
And to pass through this night without fear.

O Keeper of Israel,
Who neither slumberest nor sleepest,
Guard me this night from all evil,
Guard my soul, O Lord.
Visit me with the visitation of Thine own,
Reveal to me wisdom in the visions of the night.
If not, for I am not worthy, not worthy,
At least, O loving Lord,
Let sleep be to me a breathing time
As from toil, so from sin.

.

Lord, Thou knowest
How sleepless are mine unseen foes,
And how feeble my wretched flesh,
Who madest me ;
Shelter me with the wings of Thy pity ;
Awaken me at the fitting time,
The time of prayer ;
And give me to seek Thee early,
For Thy glory, and for Thy service.

St. Francis de Sales.

XXXVII.

FOR UNION WITH CHRIST.

O LORD, I am Thine : my beloved is altogether mine, and I am altogether His : my God, Thou art my all : O Jesus, Thou art my life : ah, who shall give me grace to die to myself, that I may live to Thee alone ?

XXXVIII.

FOR THE GIFT OF LOVE.

O LOVE eternal ! my soul yearns after Thee, and chooses Thee eternally. Come, then, Holy Spirit, and inflame our hearts with Thy true joys. To love, or die ; to die and love. To

die to every other love, to live to that of Jesus, so that we die not eternally : so that dwelling in Thy everlasting love, O Saviour of our souls, we may sing eternally, "He liveth, whom I love : Jesus do I love, who lives and reigns throughout the ages." Amen.

XXXIX.

FOR HOLINESS.

AH, Lord Jesus, when shall it be that having sacrificed to Thee all we have, we shall immolate before Thee all that we are ?

Joseph Hall, Bishop of Norwich.

XL.

FOR LIGHT.

O GOD, Thou hast revealed more than we can know, enough to make us happy ; teach me a sober knowledge, and a contented ignorance.

XLI.

FOR CONFORMITY TO THE WILL OF GOD.

O GOD, we can never be losers by Thy changes ; we have nothing but what is Thine. Take from us Thine own, when Thou wilt ; we are sure Thou canst not but give us better.

XLII.

OF DEPENDENCE UPON GOD.

O GOD, teach me to bless Thee for means when I have them, and to trust Thee for means when I have them not ; yea to trust to Thee without means, when I have no hope of them.

XLIII.

FOR HUMILITY.

O GOD, let me see myself as seen by Thee, and I shall not dare to offend.

XLIV.

FOR UNION WITH CHRIST.

EVEN so, Lord Jesus, come quickly ! In the meanwhile it is not heaven that can keep Thee

from me: it is not earth that can keep Thee
from me: raise Thou up my soul to a life of
faith with Thee: let me ever enjoy Thy con-
versation whilst I expect Thy return.

Jeremy Drexelius.

XLV.

FOR DETACHMENT FROM THE WORLD.

O GLORIOUS Jesu, our Strength, our Joy, and the immortal Life of our souls, draw us, dearest Lord, from the world and ourselves, that we may ever fix our whole heart and desires on Thee.

Draw us after Thee, and the odours of Thy sweetness, that we may run with delight the way of Thy commands. Draw us, O Lord, to Thee on Thy throne of bliss, that we may see Thy face, and rejoice with Thee for ever.

XLVI.

IN SUFFERING.

O THOU most just but secret Providence, who disposest and governest all things by Thy

godly wisdom, whose powerful arm can wound and heal, bring down to the grave and bring back again, behold to Thee, O God, we bow our heads and freely submit all things to Thy most holy will.

Strike as Thou pleasest our lives and health ; we cannot be safer than at Thy disposal : only most gracious God, these few petitions we humbly offer up unto Thy infinite goodness and mercy ; and may Thy clemency vouchsafe to hear them. Cut us not off in the midst of our folly, nor suffer us to expire with our sins unpardoned ; but make us, O Lord, first ready for Thyself, then take us to Thyself in Thy own good time. Amen.

XLVII.

FOR THE HOUR OF DEATH.

BE merciful unto us, O Lord, be merciful unto us, for Thou seest our misery ; Thou seest that the only sting of death is sin : sin, O Lord, is what makes death frightful unto us ; and we

know that nothing is so efficacious a remedy against sin as often meditating on death.

Graciously imprint in our souls, O merciful Father, the memory of death, that we may daily consider our latter end, and early apply ourselves unto wisdom.

Robert Herrick.

XLVIII.

IN SUFFERING.

O SAVIOUR, do Thou please
To make my bed soft in my sicknesses ;
Lighten my candle, so that I beneath
Sleep not for ever in the vaults of death ;
Let me Thy voice betimes i' the morning hear,
Call, and I'll come ; say Thou the when and
 where,
Draw me but first, and after Thee I'll run,
And make no one stop till my race be done.

XLIX.

LITANY TO THE HOLY SPIRIT.

(FOR THE HOUR OF DEATH)

IN the hour of my distress,
When temptations me oppress,

And when I my sins confess,
Sweet Spirit, comfort me.

When I lie within my bed,
Sick in heart and sick in head,
And with doubts disquieted,
Sweet Spirit, comfort me.

When the house doth sigh and weep,
And the world is drowned in sleep,
Yet mine eyes the watch do keep,
Sweet Spirit, comfort me.

.
When the passing bell doth toll,
And the furies in a shoal,
Come to fright my parting soul,
Sweet Spirit, comfort me.

When the tapers now burn blue,
And the comforters are few,
And that number more than true,
Sweet Spirit, comfort me.

When the priest his last has prayed,
And I nod to what is said,
'Cause my speech is now decayed,
Sweet Spirit, comfort me.

When God knows I'm tossed about,
Either with despair or doubt,
Yet before the glass is out,
Sweet Spirit, comfort me.

When the tempter me pursueth
With the sins of all my youth,
And half damns me with untruth,
Sweet Spirit, comfort me.

.
When the judgment is reveal'd,
And that opened which was seal'd,
When to Thee I have appeal'd,
Sweet Spirit, comfort me.

George Herbert.

L.

IN SUFFERING.

LORD, abate my great affliction, or increase my patience ; but, Lord, I repine not ; I am dumb, Lord, before Thee, because Thou doest it.

LI.

IN THE HOUR OF DEATH.

LORD, forsake me not, now my strength faileth me ; but grant me mercy for the merits of my Jesus. And now, Lord — Lord, now receive my soul !

John Cosin, Bishop of Durham.

LII.

A DEDICATION OF HIMSELF TO GOD, IN CHRIST.

LORD JESUS, I give Thee my body, my soul, my substance, my fame, my friends, my liberty, and my life: dispose of me and of all that is mine, as it seemeth best to Thee, and to the glory of Thy blessed Name.

I am not now mine, but Thine. Therefore claim me as Thy right, keep me as Thy charge, and love me as Thy child. Fight for me when I am assaulted, heal me when I am wounded, and revive me when I am destroyed.

LIII.

FOR CONFORMITY TO THE WILL OF GOD.

LET me be joyful for nothing but that which pleaseth Thee ; nor sorrowful for anything but that which doth displease Thee. Let my labour be my delight, which is for Thee ; and let all rest weary me, which is not in Thee.

LIV.

FOR UNION WITH CHRIST.

BE Thou a light unto mine eyes, music to mine ears, sweetness to my taste, and a full contentment to my heart. Be Thou my sunshine in the day, my food at the table, my repose in the night, my clothing in nakedness, and my succour in all necessities.

LV.

FOR LIGHT.

O THOU that art the Light eternal, and the Sun of Righteousness, evermore arising, and never going down, giving life, and food, and gladness unto all things; mercifully vouchsafe to shine upon me, and cast Thy blessed beams upon the darkness of my understanding, and the black mists of my sins and errors, for Thy only merits, who art alone my Saviour, Jesus Christ our Lord.

LVI.

CONFESSION.

FORGIVE me my sins, O Lord, forgive me the sins of my youth, and the sins of mine age, the sins of my soul, and the sins of my body; my secret, and my whispering sins, my presumptuous, and my crying sins, the sins that I have done to please myself, and the sins that I have done to please others. Forgive me my wanton and idle sins. Forgive me my serious

and deliberated sins. Forgive me those sins which I know, and those sins which I know not ; the sins which I have striven so long to hide from others, that now I have even hid them from my own memory. Forgive them, O Lord, forgive them all, and of Thy great goodness let me be absolved from mine offences.

LVII.

FOR HOLINESS.

GIVE me a waking spirit, and a diligent soul, that I may seek to know Thy will, and when I know it truly, may perform it faithfully, to the honour and glory of Thy ever blessed Name.

LVIII.

A COMMENDATION.

(FOR THE EVENING HOUR.)

MERCIFUL Lord, who of Thine abundant goodness towards us, hast made the day to travail in, and ordained the night wherein to take our rest:

grant us such rest of body that we may continually have a waking soul, to watch for the time when our Lord shall appear to deliver us from this mortal life.

Let no vain or wandering fancy trouble us: let our ghostly enemies have no power over us, but let our minds be set wholly upon Thy presence, to love, and fear, and rest in Thee alone: that being refreshed with a moderate and sober sleep, we may rise up again with cheerful strength and gladness, to serve Thee in all good works, through Jesus Christ our Lord.

Preserve me while I am waking, and defend me while I am sleeping, that my soul may continually watch for Thee, and both body and soul may rest in Thy peace for ever. Amen, Amen, Amen.

Sir Thomas Browne.

LIX.

FOR HOLINESS.

LORD, deliver me from myself!

Thomas Fuller.

LX.

FOR CONFORMITY TO THE WILL OF GOD.

LORD, many temporal matters which I have desired thou hast denied me; it vexed me for the present that I wanted my will; since considering in cold blood, I plainly perceive, had that which I desired been done, I had been undone.

Forgive, I pray, my former anger, and now accept my humble thanks. Lord, grant me one suit which is this, deny me all suits which are bad for me; when I petition for what is unfitting, oh, let the King of Heaven make use of His negative voice.

LXI.

FOR THE INDWELLING OF GOD.

LET Thy Holy Spirit be pleased not only to stand before the door and knock, but also to come in.

If I do not open the door, it were too unreasonable to request such a miracle, to come in when the doors were shut, as Thou didst to the Apostles.

Yet let me humbly pray Thee that Thou wouldst make the iron gate of my heart open of its own accord. Then let Thy Spirit be pleased to sup in my heart; I have given it an invitation, and I hope I shall give it room.

LXII.

IN SUFFERING.

TEACH me the art of patience whilst I am well, and give me the use of it when I am sick. In that day either lighten my burden or strengthen

my back. Make me, who so often in my health have discovered my weakness presuming on my own strength, to be strong in sickness when I solely rely on Thy assistance.

LXIII.

FOR THE HOUR OF DEATH.

Lord, be pleased to shake my clay cottage before Thou throwest it down. May it tatter awhile before it doth tumble. Let me be summoned before I am surprised. Deliver me from sudden death. Not from sudden death in respect of itself, for I care not how short my passage be, so it be safe. Never any weary traveller complained that he came too soon to his journey's end. But let it not be sudden in respect of me. Make me always ready to receive death. Thus no guest comes unawares to him who keeps a constant table.

Robert Leighton, Archbishop of
Glasgow.

LXIV.

FOR GUIDANCE IN PERPLEXITY.

O GOD, Father of mercies, save me from this hell within me. I acknowledge, I adore, I bless Thee, whose throne is in heaven, with Thy blessed Son and crucified Jesus, and Thy Holy Spirit, and also though Thou slay me, yet will I trust in Thee ; but I cannot think Thou canst hate and reject a poor soul that desires to love Thee and cleave to Thee, so long as I can hold by the skirts of Thy garment until Thou violently shake me off, which I am confident Thou wouldst not do, because Thou art love and goodness itself, and Thy mercies endure for ever.

LXV.

DELIVER me, O Lord, from the errors of wise men ; yea, and of good men.

**Jeremy Taylor, Bishop of Down
and Connor.**

LXVI.

A DEDICATION OF SELF TO GOD.

MOST holy and eternal God, Lord and Sovereign of all the creatures, I humbly present to Thy Divine Majesty myself, my soul and body, my thoughts and my words, my actions and intentions, my passions and my sufferings, to be disposed by Thee to Thy glory ; to be blessed by Thy providence, to be guided by Thy counsel, to be sanctified by Thy Spirit, and afterward that my body and soul may be received into glory : for nothing can perish which is in Thy custody ; and the enemy of souls cannot devour what is Thy portion, nor take it out of Thy hands.

This day, O Lord, and all the days of my life I dedicate to Thy honour, and the actions

of my calling, to the uses of grace, and the religion of all my days, to be united to the merits and intercession of my holy Saviour, Jesus ; that in Him, and for Him, I may be pardoned and accepted. Amen.

LXVII.

FOR HOLINESS.

LET no riches make me ever forget myself, no poverty ever make me to forget Thee ; let no hope or fear, no pleasure or pain, no accident without, no weakness within, hinder or decompose my duty, or turn me from the way of Thy commandments. Oh, let Thy Spirit dwell with me for ever, and make my soul just and charitable, full of honesty, full of religion, resolute and constant in holy purposes, but inflexible to evil.

Make me humble and obedient, peaceable and pious ; let me never envy any man's good, nor deserve to be despised myself ; and if I be, teach me to bear it with meekness and charity.

LXVIII.

The same.

LET my body be a servant of my spirit, and both body and spirit servants of Jesus.

LXIX.

The same.

TEACH me to walk always as in Thy presence : ennoble my soul with great degrees of love to Thee ; and consign my spirit with great fear, religion, and veneration of Thy holy name and laws ; that it may become the great employment of my whole life to serve Thee, to advance Thy glory, to root out all the accursed habits of sin ; that in holiness of life, in humility, in charity, in chastity, and all the ornaments of peace, I may, by patience, wait for the coming of our Lord Jesus

LXX.

FOR THE MINISTRY OF SPIRITS.

LET Thy holy angels be ever present with me, to keep me in all my ways from the malice and violence of the spirits of darkness, from evil company, and the occasion and opportunities of evil ; from perishing in popular judgments, from all the ways of sinful shame, from the hands of all mine enemies, from a sinful life, and from despair in the day of my death.

LXXI.

INTERCESSION.

O GOD of infinite mercy, who hast compassion on all men, and relievest the necessities of all that call to Thee for help, hear the prayers of Thy servant, who is unworthy to ask any petition for himself, yet in humility and duty is bound to pray for others.

Be pleased, O Lord, to remember my friends, all that have prayed for me, and all that have done me good.

Relieve and comfort all the persecuted and afflicted : speak peace to troubled consciences : strengthen the weak : confirm the strong : instruct the ignorant : deliver the oppressed from him that spoileth him, and relieve the needy that hath no helper : and bring us all, by the waters of comfort, and in the ways of righteousness, to the kingdom of rest and glory, through Jesus Christ, our Lord.

LXXII.

A COMMENDATION.

KEEP me, O Lord, for I am Thine by creation ; guide me, for I am Thine by purchase ; Thou hast redeemed me by the blood of Thy Son, and loved me with the love of a father ; for I am Thy child by adoption and grace : let Thy mercy pardon my sins, Thy providence secure me from the punishments and evil I have

deserved, and Thy care watch over me, that I may never any more offend Thee : make me, in malice, to be a child ; but in understanding, piety, and the fear of God, let me be a perfect man in Christ, innocent and prudent, readily furnished and instructed to every good work.

LXXIII.

IN SUFFERING.

LAY on me no more than Thou shalt enable me to bear.

Let Thy anger never rise against me, but Thy rod gently correct my follies, and guide me in Thy ways, and Thy staff support me in all sufferings and changes.

My sins have caused my sorrow, and my sorrow does not cure my sins : and unless for Thy own sake, and merely because Thou art good, Thou shalt pity and relieve me, I am as much without remedy as now I am without

comfort. Lord, pity me; Lord, let Thy grace refresh my spirit.

Let me never let go my hold, and do Thou unto me what seems good in Thy own eyes.

LXXIV.

FOR THE HOUR OF DEATH.

THEN, O brightest Jesu, shine gloriously on me; let Thy mercies and the light of Thy countenance sustain me in all my agonies, weaknesses, and temptations.

O blessed Jesu, Thou art my judge, and Thou art my advocate: have mercy on me in the hour of my death, and in the day of judgment.

Lord, let Thy mercy support me, Thy Spirit guide me, and lead me through the valley of this death safely; that I may pass it patiently, holily, with perfect resignation.

Into Thy hands I commend my spirit, for
Thou hast redeemed me, O Lord, Thou God
of truth. Come, Holy Spirit, help me in this
conflict. Come, Lord Jesus, come quickly.

Miguel de Molinos.

LXXV.

FOR THE PEACE OF GOD.

O THOU lovely greatness that passest the knowledge of the sons of men.

Oh, excellent supernatural life, how admirable and unspeakable art thou: for thou art the very draught of blessedness.

How much dost thou raise a soul from earth which uses in its view all things of the vileness of earth.

Thou art poor to look upon, but inwardly thou art full of wealth; thou seemest low, but art exceeding high; thou art that which makest men live a life divine here below.

Give me, O Lord, Thou greatest goodness, a good portion of this heavenly happiness and true peace, that the world, sensual as it is, is neither capable of understanding nor receiving.

Thomas Ken, Bishop of Bath and
Wells.

LXXVI.

A DEDICATION OF SELF TO GOD.

BLESSED be Thy Name, O Lord God, who hast set before me life and death, and hast bid me choose life.

Behold, Lord, I do with all my heart choose life ; I choose Thee, O my God, for Thou art my life.

Save, Lord, and hear me, O King of Heaven, and accept my sacrifice, even the sacrifice of my whole heart, which I now give Thee.

O my God, I offer Thee my senses and passions, and all my faculties ; I offer Thee all my desires, all my designs, all my studies, all my endeavours, all the remainder of my

life ; all that I have or am I offer up all entirely to Thy service.

Lord, sanctify me wholly, that my whole spirit, soul and body, may become Thy temple. Oh, do Thou dwell in me, and be Thou my God, and I will be Thy servant. Amen, Amen.

LXXVII.

FOR UNION WITH CHRIST.

BY the love of Thy Cross, O Jesus, I live ; in that I will only glory, that above all things will I study, that before all things will I value : by the love of Thy Cross, I will take up my Cross daily, and follow Thee.

LXXVIII.

AN INTERCESSION.

LORD, let it be Thy good pleasure to bless all those I have any way wronged, and to forgive those that have wronged me, to comfort the disconsolate, to give health to the sick, ease to those that are in pain, patience to the afflicted. . . .

Lord, Thou knowest all our conditions, all our desires, all our wants. Oh, do Thou therefore suit Thy graces and blessings to our several necessities of body and soul.

LXXIX.

FOR THE GIFT OF LOVE.

O THOU whom my soul loveth, I would not desire heaven but because Thou art there ; for Thou makest heaven wherever Thou art.

LXXX.

IN DEPRESSION.

WHY art thou then so heavy, O my soul, and why art thou so disquieted within me ! Oh, put thy trust in thy Saviour, who is the help of my countenance and my God !

O gracious Lord, do Thou pity me, and accept my weak and imperfect performances, and supply by Thy boundless mercy, all the defects in my duty ; and if it be Thy pleasure

I should serve Thee better, O Lord God, increase Thy succours of grace, and I shall then increase my obedience !

O Thou lover of souls, for the sake of that infinite compassion of Thine, which moved Thee to die for me, hear me, and help me. Amen, Lord Jesus ; Amen, Amen.

LXXXI.

FOR DETACHMENT FROM THE WORLD.

OH, wean my affections from all things below, and fill me with ardent desires after heaven. Lord, fit me for Thyself, and then take me to those joys unspeakable and full of glory, when Thou pleasest, and that for the sake of Thy only Son Jesus, my Saviour.

LXXXII.

IN SUFFERING.

O HEAVENLY Father, who in Thy wisdom knowest what is best for me, glory be to Thee.

I know, O my God, Thou sendest this sickness [*or suffering*] on me for my good, even to humble and reform me ; oh, grant it may work that saving effect in me.

Deliver me from all frowardness and impatience, and give me entire resignation to Thy Divine will.

O heavenly Father, my hope is wholly in Thy mercy, and in the merits and sufferings of my Saviour ; oh, for His sake forgive and save me.

William Sherlock.

LXXXIII.

FOR CONFORMITY TO THE WILL OF GOD.

MY heart is ready, O God, my heart is ready to do Thy will, and to keep Thy commandments; only strengthen me with Thy Divine grace to do what Thou commandest, and then command whatsoever pleaseth Thee.(a)

Direct us into the haven of Thy holy Will.(b)

LXXXIV.

FOR THE HOUR OF DEATH.

LOOK graciously upon me, O Lord, I beseech Thee, in the time of my approaching dissolution; and the more the outward man decayeth, strengthen me so much the more continually

by Thy grace and Holy Spirit in the inner man : give me unfeigned repentance for all the errors of my life past, and a steadfast faith in Thy Son Jesus, that my sins may be done away by Thy mercy, and my pardon sealed in heaven before I go hence and be no more seen.

LXXXV.

The same.

IN my last hour, O Lord, I humbly beg Thy protection from the busy suggestions and direful insultings of my grand enemies, the devil and his angels ; oh, let not then my faith fail, or my hope wither, or my charity wax cold with the waning flesh : but when all my joints shall tremble by the batteries of death, mine eyes be darkened, and my tongue falter ; then, oh, then let my heart be enlarged towards my God, waiting upon Thee, longing for Thee, and incessantly praying. Show me Thy mercy, O Lord, and grant me Thy salvation.

Jeanne Marie de la Mothe Guyon.

LXXXVI.

A DEDICATION OF SELF TO GOD.

IT is to Thee, O Lord God, that I owe all things ; and it is to Thee that I now surrender up all that I am.

Do with me, O my God, whatsoever Thou pleasest. To Thee, in an act of irrevocable donation, I give up both my body and my soul, to be disposed of according to Thy will.

Thou seest my nakedness and misery without Thee. Thou knowest that there is nothing in heaven or in earth, that I desire but Thee alone.

Within Thy hands, O God, I leave my soul, not relying for my salvation on any good that is in me, but solely on Thy mercies, and the merits and sufferings of my Lord Jesus Christ.

LXXXVII.

FOR THE GIFT OF LOVE.

O MY God, let me be wholly Thine! let me love Thee purely for Thyself, for Thou art infinitely lovely. O my God, be Thou my all! Let everything else be as nothing to me.

**Francis Fénelon, Archbishop of
Cambrai.**

LXXXVIII.

FOR CONFORMITY TO THE WILL OF GOD.

O LORD! I know not what I should ask of Thee. Thou only knowest what I want; and Thou lovest me, if I am Thy friend, better than I can love myself. O Lord! give to me, Thy child, what is proper, whatsoever it may be. I dare not ask either crosses or comforts: I only present myself before Thee; I open my heart to Thee. Behold my wants, which I myself am ignorant of; but do Thou behold, and do according to Thy mercy. Smite or heal! Depress me, or raise me up. I adore all Thy purposes, without knowing them. I am silent, I offer myself in sacrifice. I abandon myself to Thee. I have no more any desire but to

accomplish Thy will. Lord, teach me how to pray! Dwell Thou Thyself in me by Thy Holy Spirit!

LXXXIX.

FOR HUMILITY.

I ADORE Thee, O infant Jesus! naked, weeping, and lying in the manger. Thy childhood and poverty are become my delight. Oh, that I could be thus poor, thus a child like Thee!

O Eternal wisdom! reduced to the condition of a little babe, take from me the vanity and presumptuousness of human wisdom. Make me a child with Thee.

Samuel Johnson.

XC.

AT THE BEGINNING OF A NEW YEAR.

MAYEST Thou, O God, enable me for Jesus Christ's sake to spend this in such a manner that I may receive comfort from it at the hour of death, and in the day of judgment.

Almighty God who hast continued my life to this day, grant that by the assistance of Thy Holy Spirit I may improve the time which Thou shalt grant me, to my eternal salvation.

Make me to remember to Thy glory, Thy judgments and Thy mercies. . . . Amen.

XCI.

FOR A FRESH UNDERTAKING.

O GOD, who hast hitherto supported me, enable me to proceed in this labour, and in the whole task of my present state ; that when I shall render up at the last day an account of the talent committed to me, I may receive pardon, for the sake of Jesus Christ. Amen.

XCII.

FOR THE MINISTRY OF SPIRITS.

O LORD! Governor of heaven and earth, in whose hands are embodied and departed spirits, if Thou hast ordained the souls of the dead to minister to the living, . . . grant that I may enjoy the good effects of [their] attention and ministration, whether exercised by appearance, impulses, dreams, or in any other manner agreeable to Thy government.

Forgive my presumption, enlighten my ignorance, and however meaner agents are employed, grant me the influences of Thy Holy Spirit, through Jesus Christ our Lord. Amen.

William Cowper.

XCIII.

FOR GUIDANCE IN PERPLEXITY.

MAY our Creator, Redeemer, and Sanctifier, conduct us into His own Jerusalem, where there shall be no night, neither any darkness at all; where we shall be free even from innocent error, and perfect in the knowledge of God, in the face of Jesus Christ.

XCIV.

IN SUFFERING.

MAY the Lord incline His ear, and give an answer of peace. I know it is good to be afflicted. . . .

It is the desire of my soul to seek a better country, where God shall wipe away all tears from the eyes of His people ; and where, looking back upon the ways by which He has led us, we shall be filled with everlasting wonder, love, and praise.

XCV.

FOR THE GIFT OF LOVE.

MAY the Almighty reveal His Son in our hearts, continually more and more, and teach us to increase in love towards Him continually, for having given us the unspeakable riches of Christ.

Richard Cecil.

XCVI.

FOR CONFORMITY TO THE WILL OF GOD.

O LORD! let me have anything but Thy frown ;
and anything with Thy smile !

Caroline Matilda of Denmark.

XCVII.

FOR DETACHMENT FROM THE WORLD.

O KEEP me innocent ; make others great.

William Ellery Channing.

XCVIII.

AN INTERCESSION.

O COME, thou kingdom of heaven, for which we daily pray! Come, Friend and Saviour of the race, who didst shed thy blood on the cross to reconcile man to man, and earth to heaven! Come, ye predicted ages of righteousness and love, for which the faithful have so long yearned! Come, Father Almighty, and crown with Thine omnipotence the humble strivings of Thy children to subvert oppression and wrong, to spread light and freedom, peace and joy, the truth and spirit of Thy Son, through the whole earth!

XCIX.

The same.

PRINCE of Peace! Saviour of men! speak in
Thine own voice of love, power, and fearful
warning, and redeem the world for which Thou
hast died from lawless and cruel passions, from
the spirit of rapine and murder, from the powers
of darkness and hell!

Thomas Arnold.

C.

FOR INCREASE OF FAITH.

STRENGTHEN my faith, that I may realize to my mind the things Eternal—death, and things after death, and Thyself.

CI.

AN INTERCESSION.

GUIDE and strengthen and enkindle me, and bless those dearest to me, and those committed to my charge, and keep them Thine, and guide and support them in Thy holy ways.

Keep sin from them, O Lord, and let it not come upon them through any neglect of mine.

O Lord, inspire me with zeal, and guide me with wisdom, that Thy Name may be known to those committed to my care, and that they may be made and kept always Thine.

Grant this, O Lord, through Jesus Christ, my Saviour.

CII.

IN SUFFERING.

How much of good have I received at God's hand, and shall I not also receive evil?

Only, O Lord, strengthen me to bear it, whether it visit me in body, in mind, or in estate.

Strengthen me with the grace which Thou didst vouchsafe to Thy martyrs; and let me not fall from Thee in any trial.

O Lord, let me cherish a sober mind, to be ready to bear evenly, and not sullenly

O Lord, reveal to me Thyself, in Christ Jesus, which knowledge will make all suffering, and all trials, easy.

CIII.

FOR THE HOUR OF DEATH.

MAY God keep me in the hour of death, through Jesus Christ; and preserve me from every fear, as well as from presumption.

Now, O Lord, whilst I am in health, keep my heart fixed on Thee by faith; and then I shall not lose Thee, in sickness or in death.

Thomas Hood.

CIV.

FOR CONFORMITY TO THE WILL OF GOD.

LORD, say, Arise, take up thy cross, and follow
Me!

Edward Bouverie Pusey.

CV.

FOR UNION WITH CHRIST.

DEEPEN all Thou wouldst have in me, and take away all Thou wouldst not have. Increase my longing, my sense of need ; of my own emptiness and Thy exceeding fulness. Fill me : give me all I need—give me Thyself. Amen.

CVI.

FOR HUMILITY.

GOOD Jesu, who didst empty Thyself of Thine eternal glory, and become a little child for love of me, empty me wholly of myself and make me a little child, that I may love Thee wholly as Thou didst love me infinitely.

CVII.

FOR THE PEACE OF GOD.

O HOLY Jesu, subdue in me each rude ungentle word, by Thy sweet calming Spirit. Thou knowest, O Lord, how I have sinned in my tongue ; my many idle, angry, unloving words which have defiled my lips, and provoked Thee to anger. O help me by Thy grace to restrain and overcome them. Thou, O Blessed Lord, wert gentle, loving, kind : make me like unto Thee, and suffer me not to grieve Thee by my unloving words.

CVIII.

IN SUFFERING.

GOOD Jesu ! Physician of souls and bodies ;

Make my sickness a healing medicine to my soul :

Soothe by Thy presence each ache and pain ;

Hallow my suffering by Thine all holy
suffering ;

Teach me to unite my sufferings with Thine,
To be hallowed by Thine.

.

Lord, offer all my sufferings to Thy Father,
as Thou didst offer all Thine agonies to Him.

.

Lord, strengthen me to bear my cross,
patiently, humbly, lovingly :

If I sink under it, look on me and raise me up.

Give what Thou commandest, and command
what Thou willest.

Only by Thine All-Holy Cross and Passion,
sanctify my Cross to me, and keep me Thine for
ever.

Henri Dominique Lacordaire.

CIX.

FOR GUIDANCE IN PERPLEXITY.

LORD, I have fallen on times in which truth is clouded by strife. Mighty subjects are questioned on all sides, while I cannot disentangle truth from falsehood.

I can see nought save darkness, division, doubt. Teach me what to do. Give me a hearty desire to know Thee.

CX.

IN THE HOUR OF DEATH.

Mon Dieu, mon Dieu ! ouvrez moi ! ouvrez moi !
(*My God, my God, open to me—open to me !*)

Robert Browning.

CXI.

IN DEPRESSION.

THOU Love of God ! or let me die,
Or grant what shall seem heaven almost !
Let me not know that all is lost,
Though lost it be—leave me not tied
To this despair, this corpse-like bride !
Let that old life seem mine no more—
With limitation as before ;
With darkness, hunger, toil, distress :
Be all the earth a wilderness !
Only let me go on, go on,
Still hoping ever and anon,
To reach one eve the Better Land !

Elizabeth Barrett Browning.

CXII.

IN SUFFERING.

(For comfort under loss.)

SPEAK low to me, my Saviour, low and sweet,
From out the hallelujahs, sweet and low,
Lest I should fear and fall, and miss Thee so,
Who art not missed by any that entreat.
Speak to me as to Mary at Thy feet !
And if no precious gems my hands bestow,
Let my tears drop like amber while I go
In search of Thy divinest voice complete
In humanest affection—thus, in sooth,
To lose the sense of losing. As a child
Whose song-bird seeks the wood for evermore,
Is sung to in its stead by mother's mouth,
Till sinking on her breast, love-reconciled,
He sleeps the faster that he wept before.

Charles Kingsley.

CXIII.

FOR HOLINESS.

O LORD JESUS CHRIST ! exalt me with Thee so to know the mystery of life, that I may use the earthly as the appointed expression and type of the heavenly ; and by using to Thy glory the natural body, I may be fit to be exalted to the use of the spiritual body. Amen.

CXIV.

FOR UNION WITH CHRIST.

O LAMB Eternal, beyond all place and time !
O Lamb of God, slain eternally before the
foundation of the world ! O Lamb that wast

slain eternally in the midst of the throne of God! Let the blood of life, which flows from Thee, procure me pardon for the past; let the water of life which flows from Thee, give me strength for the future.

I come to cast away my own life, my life of self and selfishness, which is corrupt according to the deceitful lusts, that I may live it no more, and to receive Thy life which is created after the likeness of God, in righteousness, and true holiness, that I may live it for ever and ever, and find it a well of life springing up in me to everlasting life.

Eternal Goodness, make me good like Thee. Eternal Wisdom, make me wise like Thee. Eternal Justice, make me just like Thee. Eternal Love, make me loving like Thee. Amen.

CXV.

FOR LIGHT AND LOVE.

O LORD! Love who embracest the universe,
Light who lightest every man that cometh into

the world, take away from me all darkness of soul, and hardness of heart.

Fill me with Thy light, that I may see all things in light. Fill me with Thy love, that I may love all things which Thou hast made.

Joseph Barber Lightfoot, Bishop
of Durham.

CXVI.

FOR UNION WITH CHRIST.

“DEPART from me, O Lord.” I know it all now. I see my sin, because I see Thy goodness.

“Depart from me, O Lord!” What can I have in common with Thee? I, so selfish, so vile, so sin-laden; with Thee, so merciful, so righteous, so holy. In very deed, Thy ways are not as my ways, and Thy thoughts are not as my thoughts.

“Depart from me, O Lord!” And yet not so, Lord—not so, Lord, for how can I endure to part with Thee? In Thy presence is hope, is light, is joy. Lord, to whom shall we go? Thou hast the words of eternal life. . . .

Depart from me? Nay, rather abide with

me. Teach me, absolve me, purify me, strengthen me. Take me to Thyself, that I may be Thine, and Thine only. Abide with me, for the day of this life is far spent, and the night cometh when no man can work. Stay with me now and evermore, and so fulfil Thy gracious promise, "If a man love Me, and will keep my word, My Father will love him, and we will come unto him, and make our abode with him."

Charles George Gordon.

CXVII.

FOR CONFORMITY TO THE WILL OF GOD.

I AM the clay. Be Thou the Potter. Mould me as Thou wilt. Heed not my cries, for Thou actest in infinite wisdom, but give me the conviction that all will work for good.

All-seeing God, Thou knowest my intricate machinery, my thoughts, and the mystery of my body, soul, and mind. Thou knowest my utter and complete hatred of myself, than whom I know no one more despicable and hateful—and if so to myself, what must I be to Thee, who art holy and pure ?

Deliver me from this hateful bondage ; but if it be Thy will to humble me still more, do not heed my cries, but do Thy will.

CXVIII.

A CONFESSION.

THOU hast moulded me out of dust, every fibre ; therefore Thou knowest every fibre. Thou gavest me Thy own life. Thou didst mould me in Thine exact Image and Likeness (for none but Thou couldst make me) by Thyself. Thou gavest me free-will to be altogether like Thyself.

I have abased and defiled Thy sacred image. Though I was Thy chief work, yet so low have I debased Thy image, that all creatures turn with horror from me, and I am a horror to myself.

Though I had Thy life in me, though by Thy life I exist, though Thou couldst have made myriads with no trouble, yet didst Thou so love *me* that Thou camest in my form, and didst so suffer every conceivable injury that I could commit against Thee. Yet I hindered Thee, by every possible cruelty and contempt.

Thou didst set Thy face as a flint, and bore

the imputation and the punishment of every sin I ever committed—sins which even in my fellow-creatures I abhor and hate. Thou wast so pure as to cause angels to veil their faces before Thee. Yet Thou bore the guilt as entirely Thine—as if Thou hadst done those sins.

Surely now Thou hast routed Thine enemies, Thou wilt not permit them to trample and scoff at Thee. Remember Thy sufferings, for they were beyond conception. Are those sufferings to go for naught, as they do, if Thou permit these unconquered enemies to prevail against me, Thy own flesh and bone? Thy member?

Anonymous.

CXIX.

IN SUFFERING.

THOU who hast said, "Come unto Me in trouble, and I will refresh you," teach me so to come as not to offend. Prevent every faithless thought, every worldly desire, every unworthy petition. Upon the multitude of Thy mercies and promises I repose my grief, my hope, my all. Whether Thou removest my sorrow or suspendest it over me, may I adore Thy Holy Will, and bless and magnify Thy Holy Name. Amen.

An Isle of Wight Cottager.

CXX.

FOR DETACHMENT FROM THE WORLD.

SUFFER us not, good Lord, to fall away,
through vain and foolish customs of the world.

Christina G. Rossetti.

CXXI.

FOR HUMILITY.

O LORD Jesus Christ, whose goings forth are from everlasting, but who didst humble Thyself to become an Infant of days, teach us all, I beseech Thee, by Thy most dear example, to humble ourselves, and become as little children. Help us to walk humbly with our God. Amen.

CXXII.

FOR UNION WITH CHRIST.

O LORD Jesus Christ, the Branch, unite us wholly with Thyself, I entreat Thee, and make

us lovely branches to Thy praise. Quicken us to bear fruit, and prune us that we may bring forth more fruit. By Thy life nourish us ; by Thine overshadowing shelter us ; by Thy love ripen us ; by Thy Likeness perfect us. Amen.

CXXIII.

AN INTERCESSION.

O LORD Jesus Christ, the First-fruits of them that slept, for those who die, I pray Thee, let death be sleep in Thee, and awaking be after Thy likeness ; for those who shall be alive at Thy coming, I pray Thee, let Thine appearing be salvation, and Thy word, well done !

James Martineau.

CXXIV.

IN DEPRESSION.

LORD, put me to grief, but cast me not off :
not from Thine absence, not from Thy hand
let me receive Thy chastisement : let me
be stricken, but bear with me here : Thy darkest
frown is better to my soul than the dry light
upon the wilderness of exile.

CXXV.

OF DEPENDENCE UPON GOD.

I AM a sinful man, O Lord : in my short-
comings whilst I live, I can never acquiesce ;
but whilst Thou livest, I can never despair.

The Breton Sailors.

CXXVI.

A COMMENDATION.

HAVE mercy on us, O Lord! Thy ocean is
so large, and our little barks so small!

NOTES.

NOTES.

I.—*Polycarp*, Bishop of Smyrna, a disciple of St. John the Evangelist, suffered martyrdom in the middle of the second century ; according to Eusebius, in the year 166, but, as it is now held by the majority of those competent to give an opinion, eleven years earlier, probably on February 23, A.D. 155. His answer to the proconsul, who urged him to reproach Christ, is well known. "Eighty and six years have I served Him, and He never once wronged me ; how, then, shall I blaspheme my King, who hath saved me ? "

The entire prayer is, on account of the circumstances under which it was uttered—at the very stake—unsuited for general use. The concluding ascription only is, therefore, given in the text ; but we here append the remainder.

"O Father of Thy beloved and blessed Son Jesus Christ, through whom we have attained the knowledge of Thee, the God of angels and principalities, and of all creation, and of all the just who live in Thy sight, I bless Thee that Thou hast counted me worthy of this day, and of this hour, to receive my portion among the number of martyrs, in the cup of Christ, for the Holy Ghost ; among whom may I be received before Thee this day, as a sacrifice well-favoured and acceptable, which Thou the faithful and true God hast prepared, promised beforehand, and fulfilled accordingly. Wherefore I praise Thee," etc., etc.

Eusebius quotes this prayer from an epistle of "the Church of God which sojourns at Smyrna, to that which sojourns at Philomelium, and to all the Churches throughout the world." "I could even now point out the place," says Irenæus, "where the blessed Polycarp sat and spoke; . . . and everything that he heard from them [the Apostles] about the Lord, His miracles and His teaching, Polycarp told us, as one who had received it from those who had seen the Lord of Life with their own eyes, and all this in complete harmony with the Scriptures. To this I then listened, . . . and wrote it not on paper, but in my heart, and still by the grace of God I ever bring it into fresh remembrance." "Priceless words," says Professor Harnack, "establishing a chain of tradition (Jesus, John, Polycarp, Irenæus) without parallel in history."

II.—The prayers of *St. Augustine* are probably better loved and more widely known than those of any other writer. That saintly king, who "in his moments of gloom found comfort in the music of the psalms," Alfred the Great, translated portions into Anglo-Saxon for his "Florilegium;" and we find their echoes reverberating unmistakably through the prayers of all the years. Rich in imagery and perfect in expression, these passionate utterances take possession of us with a power we feel but cannot explain. Augustine had indeed gauged the height and depth of life; he had gone down into hell and found God there, before he climbed into heaven, and found Him there also. A profligate till thirty, a saint until his death at seventy-six, he ran his fingers over every note of the human heart; and from them he did indeed "beat his music out."

His "Confessions," written in the fifth century, stand unmoved in the nineteenth, in the forefront of the world's

library. And his prayers are the harvest of a mother's tears and prayers. He was a prophet, that "certain bishop," whose words, even while he dismissed her, sounded in the ears of Monica as words from heaven, "Go thy ways, and God bless thee, for it is not possible that the son of these tears should perish."

The translations here used are Dr. Pusey's.¹

X.—From the "Breastplate" or Hymn of *St. Patrick*, the Apostle of Ireland. The revised translation of Dr. Wright² has been here used, in preference to the metrical versions of Mrs. Alexander and of James Mangan, as being more accurate, because more rugged. Mr. Mangan's translation, which is a very beautiful one, is said to preserve "the tone and spirit of the original." But it suffers from the misapprehension which once existed as to the first word of the hymn, "*Atomriug*," now proved to be a verb, signifying "to join to me." It was formerly supposed to be an obsolete form of the dative of Temur or Tara, and was rendered "at Tara."

The birthplace of St. Patrick is uncertain. The majority of critics are now said to uphold the claim of Dumbarton, which suffered much at the hands of Irish pirates.

In St. Patrick's "Confession" he relates that after his second captivity (in Ireland) he "was in the Britains" with his parents. This was a strictly accurate expres-

¹ "Confessions of St. Augustine." Library of Fathers of the Holy Catholic Church.

² "The Writings of Patrick, the Apostle of Ireland." A revised translation, with notes critical and historical, by the Rev. Charles H. Wright, D.D. Religious Tract Society. It is right to add that Dr. Wright says, in his Introduction, that "the translation" (of the hymn) "in the present work is in the main the improved version of Dr. Whitley Stokes."

sion. In the fourth century Britain was divided into five provinces—Britannia Prima, Britannia Secunda, Maxima Cæsariensis, Flavia Cæsariensis, and Valentia. The "Breastplate," which is held to be one of the three genuine writings of St. Patrick, was composed when paganism was all-powerful in Ireland. It is written in a very ancient Irish dialect; and doubt therefore exists as to the exact meaning of certain words. It is supposed to have been used by the saint when he went to Tara to confront idolatry in the strongholds of King Lugaire and his sorcerers. The expression, "the Creator of judgment," or "Creator of Doom," thrice used in the hymn, is said to be evidence of its origin; "My God's doom," and "judgment of my God," are favourite expressions of St. Patrick.

XI.—The daily prayer of St. Francis. *Francis BERNARDONE* was born in 1182, in the little town of Assisi. His name and that of his birthplace have since been inseparably joined. The child of nature as the child of grace, no more lovable portrait has been given to us on the canvas of the world's history. The vale of Umbria had doubtless deeply made its mark on the sensitive nature reared among its beauties; there he might well learn to call the birds his "sisters," and even the wolf his "brother." But grace carried him to such heights that he could address the hot iron, by the ignorantly cruel science of his time about to be plunged into his face from eye to ear, as "Brother Fire," and the last enemy as "Sister Death." He had not always been a saint. Till twenty-five he had led a joyous life of pleasure; but the grosser forms of enjoyment found "nothing in him;" his soul was a white page; and when the finger of God began to write on it, it was in letters of

fire. If ever man learnt perfectly the secret of losing life to find it, that man was St. Francis.

English readers are indebted to Mrs. Oliphant for a life of this saint, and her translation of his prayers is here given.¹

XIV.—“The Imitation of Christ” is the world’s book. It has been well said that “for four hundred and fifty years the writer has been the unseen guide and friend of all religious minds of whatever communion.” Yet its authorship was for long disputed; and the history of *Thomas à Kempis* was surrounded by mists of obscurity. Now that through patient investigation these mists have been cleared, and the monk of the monastery of Mount St. Agnes, near Zwolle, in Holland, is proved to be, as tradition said he was, its writer, we find that in his own time and order he was little recognized; that he never became head of his community, that he spent the greater part of his life in a subordinate position, and that after his death he was not canonized. The universal Church—may we not, indeed, say the world?—has canonized him; but while he was in the world it “knew him not,” as it had not known his Master. St. Thomas was son of John Hämmerlein or Hemerken, the “hammerer,” of Kempen, a small German town lying to the north-west of Cologne. He lived to the age of ninety-one, and was buried at Mount St. Agnes; from whence his bones were afterwards removed, and preserved in a reliquary.

XX.—The great sculptor, painter, and poet, *Michael Angelo Buonarroti*, was the son of a poor gentleman of Florence. These sonnets were written in his extreme old age—he lived to the verge of his ninetieth year

¹ Macmillan and Co., London and New York.

—and for the English translation we are indebted to Mr. J. A. Symonds.¹ It would seem as if the intensity of the Italian nature, in the person of its men of genius, necessitated the use of more than one channel for its expression. “Raffaelle made a century of sonnets;” “Dante once prepared to paint an angel;” and over Dante Gabriel Rossetti the muses of poetry and of painting held such equal sway, that to this day it is an undecided question whether he was the greater poet or the greater painter. Michael Angelo died on February 19, 1564.

XXII. —The words omitted from the prayer are “most wretched caitiff and miserable sinner.”

“He that late was Archbishop Metropolitan and Primate of England, and the king’s privy councillor, being now in a bare and ragged gown, and ill-favouredly clothed, with an old square cap, exposed to the contempt of men”—so stood *Cranmer* in the Church of St. Mary’s, Oxford, whither he had been brought from prison. Here he was by the preacher, Cole, accused as a traitor and heretic, adjured to take his death of agony patiently, and promised “diriges and masses” for his soul. “A man might have seen the very image and shape of perfect sorrow lively in him expressed,” says Foxe. This prayer, drawn from his bosom, was uttered before he rose to revoke his recantation; and after the revocation, he was amidst cries and tumult pulled to the fire. But now to the faltering will there had flowed in fresh stores of courage: steadfastly the aged prelate held the “unworthy right hand” in the fire. “He seemed to move no more than the stake to which he was bound;” his eyes were

¹ “The Sonnets of Michael Angelo Buonarroti and Tommaso Campanella.” Translated by John Addington Symonds. Smith, Elder and Co.

raised to heaven, and repeating often the dying words of St. Stephen, "Lord Jesus, receive my spirit," he expired.

XXIII.—*Francis Scupoli*, Lorenzo of Otranto, as he became at his profession, is said to have been born about the year 1530 at Otranto, in the kingdom of Naples. He took the habit of a Theatine Clerk Regular of St. Caietan in 1571. To use the words of Dr. Pusey, who translated it and the "Path of Paradise" from the original Italian,¹ "the 'Spiritual Combat' is one of the many rich fruits of the Cross." It was written while its author was suffering under the severest form of affliction to which a holy soul can be subjected—that of a shocking and cruel calumny. In the midst of his labours in plague-stricken Genoa, and at the age of fifty-five, this tremendous trial overtook him. It drove him from an active life of usefulness into the seclusion of his cell, and in four years from his retirement (A.D. 1589) there flowed forth from the crucible of his sufferings the pure gold of a little book that has been "the guide of souls in almost all nations." During the lifetime of Scupoli nearly fifty editions were published. For eighteen years St. François de Sales carried it in his pocket, calling it his "dear book." Dr. Pusey speaks of translations in French, English, Latin, Greek, Spanish, Portuguese, German, Flemish, Armenian, Basque, and Arabic. One hundred and ninety years passed and saw (including translations) two hundred and sixty editions. Little had his persecutor foreseen what "the priceless treasure of suffering," to use Scupoli's own words, was to yield. Father Scupoli died at Naples, November 26, 1610, at the age of eighty. Insensibly the words of the hymn come to our minds—

¹ Walter Smith, 34, King Street, Covent Garden, London.

“ Lo, these are they from sufferings great
Who came to realms of light,
And in the blood of Christ have washed
Their robes which shine so bright.”

We have availed ourselves of the permission¹ to use Dr. Pusey's version of Scupoli, to which is affixed an interesting preface and notice.

XXVIII.—The “ Private Devotions ” of *Bishop Andrewes* were written in Greek and Latin. The former have been translated by Dr. Newman, from the edition of 1675 ; they first appeared in the Tracts for the Times. The Latin devotions, said to be much less finished, and evidently left unarranged by their author, have also been rendered into English by an anonymous translator, and they now form one volume, in two parts.²

(a) The prayers marked thus are Dr. Newman's translations from the Greek, and those (b) are from the Latin.

There is in the annals of English Church history no prelate, unless it be Bishop Ken, whose name is more honoured than that of Lancelot Andrewes. He was born in Thames Street, in the parish of All Hallows, Barking, in 1555. From the Merchant Taylor's School he went to Pembroke College, Cambridge. He refused more than one bishopric in the reign of Queen Elizabeth, because of a proposed alienation of Church lands, which his conscience could not approve. In the reign of James I., from being Dean of Westminster, he was raised to the Bishopric of Chichester, and translated successively to Ely and Winchester. On one occasion

¹ Kindly accorded by Dr. Pusey's daughter.

² Messrs. Parker, London and Oxford. An edition at 1s. is now published.

he attended the king on a visit to Cambridge, where both he and "the great secretary of nature and all learning, Sir Francis Bacon" (Lord Verulam), began "a desired friendship" with George Herbert. Isaak Walton proceeds to tell us, in his life of Herbert, that the good bishop was wont to keep a Greek letter from Herbert in his bosom ; and "continued it so near his heart till the last day of his life." Bishop Andrewes held what appear to us exaggerated ideas of the "divine rights" of a bad king ; but in his presence the unmannerly sovereign himself was awed ; and that in such times, and amid such surroundings, he should have led a life of severe simplicity, of unwavering devotion to his God, and of vast liberality towards his fellow-men, and passed away "unspotted" from a world so corrupt,—these are facts which will, in the minds of most men, give to Bishop Andrewes an undisputed place in the ranks of the saints.

XXXVII.—From the "*Traité de l'Amour de Dieu.*"¹ *François de Boisy* was born at the *Château de Sales*, Annecy, Savoy, in 1567. He received the tonsure as a mere boy in 1578, much against the wishes of his father. It was a case of "Wist ye not that I must be about my Father's business?" for the spirit which prompted the step never forsook the lad. The father, who had at first opposed his entrance into the priesthood, ended by confessing to his saintly son ; and the mother, who had taught him to lisp the Catechism, was wont to share the instruction he gave to the little ones of his flock. His test of a beautiful sermon was, not that it should be pronounced beautiful, but that the hearers should go away saying, "I will do something." He became Bishop of

¹ *Nouvelle édition, revue et annotée par l'Abbé Jules Bonhomme*, is published in Paris. Librairie Victor Lecoffre.

Geneva, but from his life of simplicity and austerity he never wavered. He gave alms to the poor till his chaplain had to acquaint him with the fact of an empty treasury. "Then sell the furniture," was the bishop's reply. English readers are indebted to Mrs. Lear for a beautiful little life of St. Francis;¹ she has also translated his "Spiritual Letters."¹ The "Introduction à la vie Devote," and the "Traité de l'Amour de Dieu," are the works by which he is best known. He died in 1662, and was canonized in 1665.

XL.—The good *Bishop Hall*, in company with many men of exemplary life and piety of his time, was well schooled in tribulation. He was, indeed, made Dean of Worcester, Bishop of Exeter, and was finally translated to Norwich. But he was no "Vicar of Bray," and he could please no party. He incurred the displeasure of Archbishop Laud by his "puritanical practices;" and he was one of the eleven bishops who aroused the royal displeasure, and who, being accused of high treason, were confined for six months in the Tower. Under the Protectorate he fared no better. In April, 1643, his revenues and personal property were sequestered, a small allowance being granted him; he was ejected from his palace at Norwich, and his cathedral was dismantled. He died in retirement at Higham, near Norwich, where, in the company of books provided for him by a friend, he had spent his declining years, on September 8, 1656, in the eighty-third year of his age. These prayers are from his "Contemplations."

XLV.—The author of the "Heliotropium" and "Horelogium," etc., was born at Augsburg in 1581. He was a

¹ Rivingtons (now Longmans).

Jesuit of great celebrity, who for twenty-three years held the post of preacher at the Court of Maximilian, the Elector of Bavaria. The "Horologium" was first translated and adapted for the Church of England by Robert Samber, under the title of "The Devout Christian's Hourly Companion," "done into English from that great spiritualist, *Drexelius*." The second edition, a copy of which is now before us, was "printed by R. H. for R. Palmer, at the Crown without Temple Bar, 1716." A portrait of *Drexelius*, from a painting at Antwerp, faces the title-page. This book is now very scarce; Canon Atkinson, who has lately published a new translation, under the name of the "Soul's Hour Glass,"¹ says that copies of the second and fourth editions, the latter bearing date 1728, are in the British Museum; but that there is no copy in the Bodleian. *Drexelius* died April 19, 1632, at the age of fifty-seven.

XLVIII.—It seems fitting that the prayers of *Robert Herrick*, who is placed by Professor Palgrave "in the first rank of English lyric poets," should be in the lyric form. The prayer "In Suffering" is from a beautiful little poem bearing the title "To his Sweet Saviour," the opening line of which is—

"Night hath no wings to him that cannot sleep."

The "Litany to the Holy Spirit" is better known. Some verses of this have been omitted; attractive, when simply read, on account of their exceeding quaintness, they are hardly compatible with our modern ideas of prayer. Herrick was Vicar of Dean Prior, in Devonshire; he was deprived for his loyalty to the crown by Cromwell, but restored in 1662.

¹ Walter Smith and Innes, 31 and 32, Bedford Street, Strand. 1889.

L.—Had *George Herbert* belonged to a branch of the Church that canonizes her saints, he would be known to us as St. George of Bemerton. There is danger of dwelling too long and too fondly, in this place, on this holy and most attractive figure : since there were joined in him all the graces of an exquisite culture and refinement, the sensitiveness of the true poet, and the holiness and humility of the man of God. At a time when the receding wave of the Reformation seemed to have left the Church of England, for a time, as destitute of interior grace as she was of outward beauty, he ceased not, with his pen, with his lips, by his parish and his church, but above all by his life, to lift up the standard he felt to be alone worthy of “Jesus, my Master,” as he loved to call Him. His soul’s struggles and his deep devotion to that Master are for the most part poured forth in the (to him) most natural language of poetry.¹ Nothing more beautiful than his “Temple,” for instance, can exist in the rich mine of the sacred lyrics of our country. But as these find their way into collections of another order, we have, with some sadness, restricted ourselves to the short prayers given by Isaak Walton in his “Life of George Herbert : ”² the one uttered in his sickness, and the other at the moment of his release. To those who are familiar with his writings, the “My Jesus” of the dying prayer will especially appeal.

LII.—The “Private Devotions”³ of *Bishop Cosin* are said to have been prepared by command of Charles I. for

¹ “The Temple.” A facsimile reprint is published by J. Fisher Unwin, 17, Holborn Viaduct.

² “Walton’s Lives.” A cheap edition is published by Messrs. Bell, York Street, Covent Garden.

³ An edition at 1s. is published by Messrs. Parker, London and Oxford.

the use of the Maids of Honour to the Queen. With the fall of his royal master, days of trouble began for him. His benefices, including the Deanery of Peterborough, were sequestered, and he was deprived of the mastership of Peterhouse. During the exile in France of some of the members of the royal family, Cosin served as their chaplain. The Restoration gave him back his mastership and his benefices, and in a few months he was raised to the See of Durham, which he held for eleven years. His revenues were largely applied to the interests of the Church, to schools, and to charitable institutions. On January 15, 1672, he died in London. In the "Devo-tions," the Ancient Liturgies and the Early Fathers have been largely drawn upon: it is therefore difficult to separate these from the pious aspirations of the compiler himself.

LIX.—" 'Tis that unruly regiment within me that will destroy me; 'tis I that do infect myself, . . . and therefore '*Defenda me Dios de me*,' Lord, deliver me from myself, is a part of my Letany, and the first voice of my retired imaginations." So writes *Sir Thomas Browne* of ever-blessed memory. The prayer that he made his own by daily use we may well associate with his name. His evening hymn, which has found a place in Mr. Palgrave's "Treasury of Sacred Song," is a perfect prayer. There is a beautiful little prelude to it in a passage in which he speaks of sleep as "in fine, so like death, I dare not trust it without my prayers, and an half-adieu unto the world, and take my farewell in a colloquy with God." After the hymn this quaint remark follows: "This is the dormative I take to bed-ward—I need no other laudanum to make me sleep" (*Religio Medici*). This good physician laid down for himself the rule to pray

seven times a day, and "at the entrance into the house of the sick," "upon sight of beautiful persons to bless God in His creatures, . . . upon sight of deformed persons, to send them inward graces, and enrich their souls, and give them the beauty of the resurrection." He was born in London, October 19, 1605, and died at Norwich, on the same day of the year, 1682.

LX.—There is in the prose of *Fuller* something of the reverent humour, if we may use the expression, which we find in the poetry of George Herbert. He lacks, indeed, Herbert's extreme delicacy of touch ; but his manner is entirely his own, and full of force and quaint piety. He began life as Minister of St. Benet's, Cambridge, and later was Lecturer at the Savoy Chapel, Rector of Waltham, etc., and a Prebend of Salisbury. But being a consistent Royalist, his fortunes rose and fell with those of the house of Stuart. Hence the titles given to his meditations : "Good Thoughts in Bad Times," "Good Thoughts in Worse Times," "Mixt Contemplations in Better Times."¹

LXIV.—Suggested for her use in a letter to an unknown "lady of quality" who was troubled with religious doubts.

It is said of *Archbishop Leighton* that "prayer and praise were his business and his pleasure." Of the Lord's Prayer he exclaimed, "Oh, the spirit of this prayer would make rare Christians !" He has been censured by some because at the time when Charles II. was occupied in forcing Episcopacy in Scotland, he having been a Presbyterian, accepted the Bishopric of Dunblane, and later the Archbishopric of Glasgow. His critics have been answered ; but the best answer is his holy

¹ Messrs. Hodder and Stoughton now publish this book.

life. "If none shall go to heaven," said one who knew him, "but so holy a man as this, what will become of me?" And the speaker relinquished a profitable business because of its dangers, becoming "other-worldly" like the archbishop himself. Leighton was incapable of time-serving or of a mean action; "his discourse breathed the spirit of heaven;" he was prodigal in his liberality, yet, lest it should be known, he gave mostly through the hands of others. To complaints of the weather, his gentle answer was, "But Thou, O God, hast made summer and winter." His patience was almost unequalled; it reminds us most, perhaps, of that of St. Francis de Sales. He had a manservant who one morning went out fishing, and who became so engrossed in his sport that he remained out till evening. The bishop, meanwhile, had been imprisoned, for John had locked the door and taken the key. Under such provocation as might well have stirred the wrath of the meek Moses himself, the gentle bishop's only rebuke was thus administered: "John, when you next go a-fishing, remember to leave the key in the door." It was in the same temper that he strove to lessen the bitterness of religious party spirit in Scotland. The archbishop resigned his office before his death, and died, as had been his particular wish, in an inn—the Bell Inn, Warwick Lane—on June 25, 1684, at the age of seventy-three.

LXVI.—From the "Holy Living and Dying" of *Bishop Taylor*. He who wrote on holy living, lived himself a holy life. He was a Fellow of All Souls; appointed Rector of Uppingham in 1637; chaplain to Archbishop Laud, and to Charles I. It was the old story of those troublous times, of sequestered livings, and constant imprisonment. He was given an asylum by Lord Car-

bery, whose chaplain he became, and the "Holy Living" is said to have been written at the suggestion of the wife of his patron. At the Restoration he was made Bishop of Down and Connor, to which was later added Dromore.

LXXV.—*Miguel de Molinos*, the author of "The Spiritual Guide," came of a noble Spanish family of Minozzi in Aragon. He served long in the Spanish Church, but later went to Rome, and from thence, in 1675, issued his famous little book. His object was to spiritualize religion ; to shake off some of the accretions which had gathered upon it, and to drive the human soul inwards upon the great eternal facts. The communion of the Spirit of God with our spirit, the power of perfect self-surrender to the will of God, the blessedness of submitting to His discipline and chastisements, and the interior peace which follows, are some of the subjects of his discourse. Molinos soon had many followers ; they led devout lives, and were peaceful citizens ; but as some of them retired almost as much from the Church (as she then was) as from the world, the movement was viewed with suspicion by the Jesuits. In Mr. Shorthouse's words,¹ it was "a silent revolution, although it displayed no standard of revolt, and the keen eyes of the Jesuits soon discovered its meaning, and to what end it was leading." Pope Innocent XI. and many of the leading Church dignitaries at Rome were the friends and admirers of Molinos ; but the hatred of the Jesuits sealed his doom. In 1685 he was seized by the Inquisition and imprisoned, and his followers in Italy, Spain, and France were hunted out. He died in prison, December 28, 1696, at the age of sixty-nine.

¹ We are indebted to him for the "Golden Thoughts, from the 'Spiritual Guide' of Miguel de Molinos," from which this prayer is quoted. Messrs. David Bryce and Co., Glasgow.

LXXVI.—*Bishop Ken* is better known by his morning and evening hymns than by his prayers ; and yet both are familiar to us. New editions of his “Manual for the use of Winchester Scholars,” with only slight verbal alterations, still continue to appear. A man of fearless and yet gentle spirit, he was always ready to suffer for conscience’ sake, and to suffer patiently. He was equally prepared to deny a request of the licentious Charles II. ; to resist, with six other bishops, the encroachments of his successor, King James ; and to refuse to transfer his allegiance to William of Orange. The first step, to the honour of Charles be it said, gave him his Bishopric of Bath and Wells, for the king had the grace to admire his courage ; the second sent him to the Tower ; the third cost him his see and its revenues. Bishop Ken never married. He died at Longleat, where he had been sheltered by the kindness of Lord Weymouth, after much suffering ; “possessing nothing, and yet having all things.” He was buried at daybreak, at Frome Selwood, the nearest parish in his old diocese ; and it is said that as the earth fell on the coffin, the village children broke into his own hymn, “Awake, my soul, and with the sun !” Bishop Ken’s life has been written by “A Layman,” and very recently and exhaustively, by the Dean of Wells (Dr. Plumptre).

LXXXIII.—*William Sherlock*, the author of “A Practical Discourse on Death,” of meditations and prayers, and of some controversial works, was Master of the Temple and Dean of St. Paul’s. He was the father of Dr. Thomas Sherlock, Dean of Chichester, and Bishop of Bangor and Salisbury, who died in 1761, and who was likewise an author.

(α) An echo from St. Augustine. This particular

ejaculation seems more frequently than any other to find its way into the prayers of all time.

(b) Transcribed by Dr. Sherlock, from the Greek Rituals.

LXXXVI.—An extract from the will of *Jeanne Marie de la Mothe*, best known to us as *Madame Guyon*.¹ It was written shortly before her death, which took place on June 9, 1717. She had then attained her seventieth year. A Quietist, possessing great gifts of mind and body over and above the greatest, a soul which was the stronghold of a rare sanctity, she exercised immense influence in her time and generation. Amongst others, the holy Fénelon constantly sought her counsel in spiritual matters, and, with childlike humility, accepted her teachings. With Molinos in Spain, they and many other like-minded persons were rigorously persecuted for their opinions. La Combe was imprisoned for twenty-seven years ; and before he died he had lost his reason. Madame Guyon was hunted from city to city, and three or four times was subjected to terms of imprisonment. Their offence was that at a time when the Church had betrayed her trust, when from her empty forms the Spirit of the Head of the Church had seemed to have departed, they fearlessly proclaimed the intercommunion of the Spirit of God with our spirit, they led a life “hid with Christ in God,” and claimed to speak of those things which they had seen and known. If they erred in any respect—and who that is human does not err?—theirs were the errors of great and noble souls ; and the Church, which, alas ! once hated them, will hardly now refuse them a

¹ “Life, Religious Opinions and Experiences of Madame Guyon.” By Thomas Upham. Sampson Low, Marston, Searle, and Rivington.

place in her "noble army of martyrs." Madame Guyon composed many beautiful hymns and songs, which the poet Cowper, with whose mind hers had a great affinity, translated into English.

LXXXVIII.—*Archbishop Fénelon's* last words were—"Yes, Lord ; Thy will, not mine !" And as he died, so he had lived. The reign of Louis XIV. was a troublous time for the spiritually minded ; when cold formalism was orthodoxy, and to have "the Spirit bearing witness with our spirit" was accounted heresy. From the summit of royal favour he was cast down to the earth, the butt of royal displeasure. But "none of these things moved him." Mrs. Sidney Lear has given to English readers a life of this saint,¹ as well as translations of the "Spiritual Letters."¹ He was born at the Château de Fénelon, August 6, 1651, and died January 17, 1715, leaving his affairs "in such perfect order, that he neither owed nor left behind him a sou."

XC.—The son of a magistrate of Lichfield, and bookseller of note, *Samuel Johnson* was born in that city, in 1709. At his father's death he inherited £20 ; and for thirty years his life was one long struggle with poverty. In spite of an ungainly figure, and more ungainly manners, Johnson had the power of endearing himself to his friends ; Boswell's homage, indeed, amounted to idolatry. He was employed in 1747, by some booksellers, to write his Dictionary ; and the prayer, "For a Fresh Undertaking," was offered at the commencement of a new volume. The petition, "For the Ministry of Spirits," was written at his wife's death ; and where we have put the parenthetical "*their*," he employs the word "*her*." To no one else were the attractions of Mrs. Johnson

¹ Rivingtons (now Longmans).

apparent ; but this only adds pathos to his prayer, and to the fact of his strong and abiding attachment to her and to her memory. Johnson's was a deeply religious character, though, greatly through constitutional infirmity, few of the "fruits of the Spirit" were seen. He had all his lifetime feared death ; but when death came, fear departed, and he spoke much of the mercies of God, and of his hope in his Saviour. He died December 13, 1784.

XCIII.—"Of all the men I ever heard pray, none equalled *Mr. Cowper*," was the testimony of one who was often present when, at the Great House, the otherwise timid and retiring poet "led the devotions." From his seventh year sorrow had claimed him. At six he lost a devoted mother, the memory of whom, as recalled by her picture, drew forth in manhood the tenderest outpouring from his pen ; unhappy at school ; thwarted in love, first by poverty, and finally by madness ; afflicted throughout a long life by the recurrence of his awful malady ; tempted to suicide, and possessed with the conviction that he was eternally separated from the God he loved ;—Cowper's faith yet remained unshaken. "If holding up my finger," he was wont to say, "would save me from endless torments, I would not do it against the will of God."

"There are but two states in the world," says Richard Cecil, "which may be pronounced happy—either that of the man who rejoices in the light of God's countenance, or that of him who mourns after it." Cowper belonged to the last : and to be what he was, is to be very near the Source of purest blessing. These prayers are from the letters of the poet, given us by his friend Hayley, in his "Life and Letters of William Cowper"—a book now too little known.

XCVI.—*Richard Cecil* was a clergyman of the Church of England, an able preacher, and a man of singular integrity and holiness. In common with many other tender and noble natures, he was passed through the crucible of extreme suffering. Internal cancer, followed by partial paralysis, causing the loss of the use of his right hand, and accompanied by extreme mental depression, would, to a less trustful spirit, have made life a burden too heavy to be borne. But his gentle spirit saw in it all a lesson on his own ingratitude for mercies past. "In a course of habitual pain, I am thankful for five minutes' freedom from suffering : how forgetful have I been of fifty years of tolerable ease ! How unmindful are we of what we call common mercies !" The thoughts gathered in his "Remains" are worthy of a place beside the "Pensées" of Pascal.

XCVII.—Written with a diamond on her window at the Castle of Frensborg. *Caroline Matilda* was the daughter of Frederick Louis, Prince of Wales, and married, in 1766, Christian VII. of Denmark—"a youth of feeble character, and selfish disposition." She died at the early age of twenty-four. This prayer is included on its own merits ; it appears to us a very beautiful one. May not its author come under those "called to be saints," though, "by reason of the frailty of our nature," she did not "always stand upright" ? She is said to have been exposed to much temptation.

XCVIII.—*Dr. Channing* was the steadfast opponent of slavery as well as the popular preacher. He was born in the United States in the year 1780. A discourse on war, delivered in Boston in 1816, and an address on the anniversary of the emancipation in the British West

Indies at Lenox, in 1842 (the year in which he died), are closed by these intercessions for peace, and the advent of God's kingdom upon earth.

C.—The life of *Dr. Arnold* has been written by Dean Stanley, and it is from this work that we have transcribed some of his prayers.¹ Thomas Arnold was born at West Cowes, June 13, 1795; he was elected Head Master of Rugby in 1827, and held his post for nearly fourteen years. In 1841 he was offered and accepted the Chair of Modern History; but so soon as in 1842 he was suddenly removed from earth by heart-disease, like his father before him, and his son after him, and laid in Rugby Chapel. His gifted son's poem, bearing that name, is a beautiful tribute to the memory of a man who was a father to a far wider circle than that of his own family.

CIV.—The poet *Hood*, whose work overflows with the most abundant and irresistible humour, would not have held the place he does in our hearts if he had not also been the master of homely but deep pathos. "The Bridge of Sighs" and "The Song of the Shirt" have immortalized their author. He suffered from lifelong ill-health; his last words were, "Dying, dying," and shortly before he used this little prayer. He passed into the other life, May 30, 1845.

CV.—From "Prayers, gathered from the Writings of the Rev. Edward Bouverie Pusey," by E. H. and F. H.,² by kind permission of the compilers.

¹ Messrs. Murray, 50A, Albemarle Street, W., are the publishers.

² Published by Mr. Walter Smith, 34, King Street, Covent Garden.

The Huguenot family of Bouverie had taken to themselves the name of Pusey, a few years before the birth of *Edward Bouverie Pusey*, from a small manor near Oxford. Dr. Pusey was Regius Professor of Hebrew, and Canon of Christ Church ; but he was, moreover, for about five and twenty years, the most influential man in the Church of England. His opinions, once tending in the direction of a very liberal theology, underwent a complete change ; he became "saturated with patristic learning ;" and in 1836 he joined Newman, Keble, and Marriott in editing the translations of the Fathers, now known as "A Library of Fathers of the Holy Catholic Church, anterior to the division of the East and West," he himself contributing to the series the "Confessions of St. Augustine." He died at the age of eighty-two, on September 16, 1882 ; and the splendid memorial of the Pusey House at Oxford, while it testifies to the great influence he exerted on his generation, is also a powerful means of extending that influence to the religious thought of the present day.

CIX.—*Jean Baptiste Henri Lacordaire* (Henri Dominique in religion) began life as an advocate and as a believer in Voltaire. His ardent nature could not, however, long rest in a creed of negations, and in 1827 he became a priest. He was an extreme Liberal and Ultramontane, a combination sufficiently rare. But he noted in himself yet other apparent contradictions—"a chill reason meeting a fiery imagination ;" "a very religious soul and a very sceptical mind." It is by such confluences that great characters, like great rivers, are formed. Montalembert has said of him that he was "the ideal priest, like to his own definition, strong as adamant and tenderer than a mother." Lacordaire is best known by his

famous *Conférences* ; but far greater than the influence of his oratory has been the power of his life. It appears to us impossible adequately to render in English the beautiful dying prayer, CX. Hence the departure from our usual custom, by giving it in the original. CIX. is the translation of Mrs. Sidney Lear.¹

CXI.—From *Robert Browning's* "Christmas Eve and Easter Day." Lest it should be thought that on the wings of poetry alone this great man was carried into the regions of faith, we quote here a passage from a letter which, after his death, was communicated to the newspapers. It was addressed to a lady who, believing herself to be dying, wrote to thank him for the help she had found in some of his poems. "It is a great thing," he replied, "the greatest, that a human being should have passed the probation of life, and sum up its experience in a witness to the power and love of God. I dare congratulate you. All the help I can offer in my poor degree is the assurance that I see ever more reason to hold by the same hope, and *that* by no means in ignorance of what has been advanced to the contrary. . . ." Towards the close of the letter, the poet transcribes from his wife's Testament—"wherein I recorded it fourteen years ago"—the following passage from Dante: "Thus I believe, thus I affirm, thus I am certain it is, and that from this life I shall pass to another better, there where that lady lives of whom my soul was enamoured."

CXII.—Our great English poetess, probably the greatest poetess of all time, was born near Ledbury in

¹ "Henri Dominique Lacordaire." By H. L. Sidney Lear. Rivingtons (now Longmans).

1809. Her literary labours were carried on under the burden of constantly feeble health. Probably her darkened room was favourable to the development of her great powers ; we have, at least, the authority of Goethe for saying that genius grows in solitude, while character is formed in the stream of life. *Elizabeth Barrett* became, as is well known, the wife of the poet Browning. She died at Florence, June 29, 1861, preceding her husband by twenty-eight years.

CXIII.—*Charles Kingsley*, whose name is a household word, was born on June 12, 1819. He was Rector of Eversley and Canon of Westminster, and known to the world as a prolific writer on very varied themes. His marked individuality has stamped itself upon his generation in indelible characters. He lived intensely, compressing a vast amount of labour into a short span of life ; and at fifty-six the race was run, and the rest entered. The last words he was heard to utter, when he believed himself to be alone, were those of the beautiful prayer in the Burial Service : “Thou knowest, Lord, the secrets of our hearts ; shut not Thy merciful ears to our prayers ; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, Thou most worthy Judge Eternal, suffer us not, at our last hour, for any pains of death, to fall from Thee.”

The prayer, “O Lamb Eternal,” was spoken in the pulpit of Eversley Church ; and in its churchyard he was laid to rest, January 28, 1875.

CXVI.—*Joseph Barber Lightfoot*, late Bishop of Durham, was born at Liverpool, in 1828. He was educated at King Edward’s School, Birmingham, under Dr. Prince Lee. From thence he passed to Trinity College, Cam-

bridge, where he took the highest honours. He was made, in 1861, Hulsean Professor of Divinity, and in 1875 Margaret Professor. From his work at Cambridge and his Canonry at St. Paul's, he was, in 1879, removed to Durham; to the grief of Cambridge, and to the joy of Durham. His greatest literary achievement was probably his *St. Ignatius and St. Polycarp*, which has been called "a monument of learning." But Bishop Lightfoot was not only a great scholar; he was great in devotion to God, great in love to man, supremely great in his simplicity. "They who are really great never seem to know it," says wise Richard Cecil.

His loss to the Church would be measureless, if it were not that such a spirit and such an influence cannot be lost. He passed away at Bournemouth on St. Thomas's Day, December 21, and was laid in his own chapel at Auckland, on St. John's Day, December 28, 1889—"a man greatly beloved."

CXVII.—*Charles George Gordon* was born at Woolwich, January 28, 1833. He was killed at Khartoum, January 26, 1885. He was Major-General in the British Army, Mandarin of China, Pasha of Turkey, and Governor-General of the Soudan. But the title dearest to his own heart was probably that given him by the Gravesend waif, when he chalked up on the wall his homely benediction, "*God bless the Kernel.*" To the courage of the hero, Gordon added the submission of the martyr. The strong nature that speaks of its own prayers as "cries" to God, in the same breath adjures Him not to heed those cries. "Shall not the Judge of all the earth do right?" was the guiding faith of Gordon's life. Like St. Paul, and like his Master, he was often thought to be beside himself. It will probably be readily admitted

that at all events there is no scarcity of selfish sanity among us ; and that we still need such men as General Gordon to teach us "how sublime a thing it is to suffer and be strong." Of such a man neither the world nor his own nation was worthy ; but he has found a better country.

CXX.—Used by an aged cottager in the Isle of Wight. As his end drew near, and he lay in the garret of his humble squatter's dwelling of two rooms, his mind dwelt much on things eternal, while it turned back lovingly also to the past. He was wont to say of every success that had been his, and of every blessing, "*I had the gift o' God.*" He had learned his beautiful little petition from the master he had served in his boyhood ; who, when the day's work was over on the farm, used to gather his "hands" about his own fireside, there to offer his evening devotions. So enduring are the impressions made in youth, that the prayer heard as a lad still served the aged man, who must have seen some fourscore harvests gathered. Who shall say that it had not been to him as potent a protection as the "Breastplate" of St. Patrick to the Apostle of Ireland ?

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